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true." Al-Gazzālī's character and position in Moslem thought are most interesting. He was more original than Jehudah Hallevi, but no one has ever doubted our Jewish poet-philosopher's truthfulness of heart.

L. M. SIMMONS.

### GRÜNBAUM'S JUDEO-SPANISH CHRESTOMATHY.

*Judeo-Spanish Chrestomathy*, by M. GRÜNBAUM. Frankfurt a. M.: J. Kauffmann. 1896 (160 pp.).

M. R. FOULCHÉ-DELBOSC has opened the *Revue Hispanique*, edited by him, with a very interesting essay, entitled, *La Transcription Hispano-Hébraïque* (*Revue Hispanique*, Paris, 1894, i. 23 sqq.), which, it seems, was unknown to the author of the above-named book. If he had known it, his labour would have been less difficult, and he might have been induced besides, not to confine himself in his introduction to a discussion of the characteristic differences only between German-Jewish and Spanish-Jewish, but also to deal more fully with the peculiarities and the character of the latter dialect or of the *Ladino*. The *Ladino*, often called also *lengua castellana*, or *idioma español*, is an invaluable source for the investigation of the Old-Spanish language, and has, hitherto, not been made sufficient use of for this purpose. It is distinguished from Spanish or Castilian by the great number of Old-Spanish words and forms, which were still current at the time of the expulsion of the Jews from Spanish territory. Thus we find in the *Ladino* most frequently *m* for *n*, as *muestrós*, *mos*, for *nuestrós*, *nos*; *n* for *m*, as *tiempo* for *tiempo*, *compañia* for *compañia*; the inserted *n*, *conplas* for *coplas*; the transposition of *d* and *r*, as *redrad* for *verdad*, *acodro* for *acordo*, *pedrer* for *perder*; the prefixing of an *a* before verbs and other words, *aconjurar* for *conjurar*, *arobar* for *robar*, *afuera* for *fuera*; the use of *f* instead of *h*, as *facer* for *hacer*, *fasta* for *hasta*. The *Ladino* has often *pr*; thus *probre* for *pobre*, *presona* for *persona*, *probeza* for *pobreza*. The *Ladino* does not as a rule double the consonants; טײַרר = *tierra*, קאַררר = *carrera*, &c.

M. Grünbaum, who published also a *Chrestomathy* of German-Jewish about fourteen years ago, gives in his book extracts from Spanish-Jewish translations of the Bible, the prayer-books, the Hagada of Passover, the *Pirke-Aboth*; also from ethical and religious works, such as *Choboth-Halebaboth*, *Kav-Hayashar*, *Shevet-Mussar*, *Peli-Yoëtz*; from Almosnino's *Regimiento de la Vida*, from didactic and cabbalistical, humoristic and entertaining writings, from the pretty abundant periodical literature, &c. The only thing we miss in the

Spanish-Jewish Chrestomathy is the Spanish-Jewish proper, or, to speak more plainly, the Spanish printed with Jewish, or so-called Rashi letters, with a transcription in Roman characters. If this had been done, the book would be of use to such also who can only read books with Hebrew characters, and the learning of the Ladino would thus become easier and more general.

M. Grünbaum's transcription is usually correct, and I shall only note here some slips. P. 67, read instead of *siendo el, siendo es* לֵאילֵנוֹת ב'ה, *hazerlo* instead of *hazerto*, and *y con este se le* instead of *se te perdona*. P. 68, read *Le dimando como te for lo . . . pasas en aquel mundo ? Loamos el Dio for à Dio*. P. 69, in the *Conplas de* ט'ו' בשבט, rather incompletely reproduced, is found אַסינרר לֵה מינורה, which Grünbaum transcribes: *à cenda la* מנורה! It should be: *hacender la menorá*. P. 75, *desnudo y vario*: In the Ladino is read ואינאו, i.e. *vacío*, and means, in connexion with the preceding *desnudo*, "naked and bare." אַנונטאדו = *ajuntando*, אַוואנשאש = *usanzas*, not *asanzas*, for *fraguado* read *fraguado*, &c. פאשיאדו (p. 73) must not be read *fuxiado*, which is nowhere found, but *paseado*. *Ainde* (p. 89) is Old-Spanish, and means "before," &c.

The book, which is enriched by the learned author with many important bibliographical references, linguistic explanations, and several indices, is a valuable contribution to the Spanish-Jewish literature.

M. KAYSERLING.

### SERMONS BY M. A. LÉVY.

*Les Doctrines d'Israël: Sermons par ALFRED LÉVY, Grand Rabbin de Lyon.* Lyon: Schneider Frères, 1896.

THIS volume is a collection of sermons of very unequal merit. Perhaps it will receive respectful attention on account of the position of the author, but depending entirely on its own virtues, it would hardly be welcomed with enthusiasm and delight. It is evidently a conscientious work, animated by a pure and lofty purpose; but it cannot be regarded as a rich contribution to the best pulpit literature of the day. In the preface (iii) the author sets himself the task of combating ignorance of Judaism from within and prejudice against Judaism from without, but the promise is hardly realized in the performance. To the general reader we fear the work will prove somewhat disappointing. It will appeal more readily to those who have preserved a natural taste for sweet and wholesome admonition of the old-fashioned type, and herein lies the main interest of the